1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

even the few surviving Mandans were driven from their own huts. Subsequently these tribes were again thus afflicted, and from one who was then stationed at Fort Clarke and an eye-witness of the fact, I am informed that suicide was committed by the victims throwing themselves over the bluffs of the river to the rocks below. De Smet states that both the smallpox and cholera created havoc among the northern Indians in 1851." (p. 227.)

The making of glass beads by the Mandans and Aricarees is alluded to by Wheeler, who says:

Glass Beads, Etc. "The Lewis and Clarke narrative for March 16th describes a process for making glass beads known to the Mandans.

"The Indians did not make the glass itself. This they obtained from the whites, but there is evidence that, prior to the appearance of the traders, they used obsidian, or natural glass, for this purpose. Dr. Matthews, as late as 1870, had flat triangular blue glass pendants made to order by an Aricaree woman, he furnishing the glass.

"These people also made unglazed pottery, mats, and baskets, ladles and spoons, from the horns of the Rocky mountain sheep (Ovius Montana) and the buffalo, and from the shoulder-blades of the bison they fashioned the hoes with which they hoed the ground in very early time. Since the whites came, the crude implements of the old days have been mostly supplanted by our household, garden, etc., utensils; but, in 1902, I purchased a fine sheep-horn ladle apparently in daily use still." (p. 228.)

Steinbreuck's Observations. Hon. E. R. Steinbreuck, field officer of the State Historical Society of North Dakota, makes the further statement to the writer, in a letter dated May 24th, 1908, concerning the Mandan deserted villages, and their former habitat, as follows:

Unsolved Problems. "I think it is a difficult and as yet unsolved problem, to write the history of the Mandans, as aborigines of South Dakota. We have the end of the trail, not so the beginning. We don't know for certain where the Mandans came from. The end is in North Dakota and that is also the beginning of the traditions of the present Mandans. Their entire knowledge of their origin is limited to the Heart river region in North Da-

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

smallpox epidemic of 1837. The orphans were taken in by the females according to clan affiliation and reared as their own children.

Suicide was rare among the Mandan. The only instances remembered by Mandan informants were immediately following the last smallpox epidemic. When a household had been nearly exterminated, the remaining females frequently took their lives. Crows Heart thought that suicides were buried and that their spirits did not reach the spirit world. Scattercorn remembered hearing of two girls who hanged themselves in 1837 in the village where her father lived and said that they were placed on the scaffold which was built by her father whose sister sent the spirits away at the end of four days.

The last murder of a male occurred among the Mandan in 1820, part of the Mandan separating from the village group to live on Eagle Nose Butte until 1823, when the relatives of the murdered man invited them to return to Fort Clark Village. One who had been murdered was treated as though he had been killed in battle or had died a natural death. There was the usual preparation of the body by the relatives of the father's clan. The murderer, if caught, was killed by the murdered man's male siblings or clansmen, and his body was buried at a distance from the village. No rites were performed to send his spirit away. The murder of a woman by another woman was treated lightly and settled by a payment of goods.

The Mandan, and in later years the Hidatsa also, were accustomed to collect the bones of their relatives after the scaffolds on which they were placed had rotted and fallen to the ground. The skulls were taken to a place adjacent to the scaffolds and there arranged in circles of which there were a number near each village. Scattercorn claimed that the skulls of each circle were of closely related people who had belonged to the same clan and that these shrines enhanced the "sacred powers" of the Woman Above bundles which were a part of the shrine.[4] If these were clan shrines, the practice of arranging the circles according to clans must have been abandoned after moving to Like-a-Fishhook Village, as there were only two or three circles at most, and the Hidatsa made simultaneous use of these shrines

4. See Catlin, *op. cit.*, pp. 151–52, for an eyewitness description of these circles.

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

ten horses, and fastens them to the hut of the young woman, who gives them to her father. The latter then takes other horses, and if he has them not himself, his relations assist him, and these horses are fastened, in return, to the hut of the intended son-in-law. In such a case an estimate is previously made of the number of horses possessed by the woman's relations, for all presents are returned in equal number. The bride next boils some maize, and daily carries a kettle or dish filled with it to the hut of the bridegroom. After some time has elapsed, the young man repairs to the hut of his bride, where he passes the night with her, and the marriage is considered as complete. The young couple often continue to reside in the hut of the father-in-law, but they more frequently build a new hut for themselves; sometimes, however, they afterwards separate. The father-in-law is, subsequently, the principal person in the hut; everything depends on him, and is done on his account, and for him; if game is killed, the flesh is first presented to him, &c. There are often many children in these Indian families; some had as many as ten; yet, on the whole, the Indians have not so many children as the Whites, doubtless because they keep them longer at the breast. They are extremely fond of them, but the children are often weak and sickly, in consequence, it is supposed, of the hard labour which the women have to perform. I was universally assured, that the new-born children are of a reddish colour. The births are, in general, extremely easy, and the mother bathes in the river immediately afterwards, even if it is frozen; in ten days the child is considered as safe, having got over the most dangerous period. A person is paid to give it the name chosen by the parents and relations. The child is held up, then turned to all sides of the heavens, in the direction of the course of the sun, and its name proclaimed. They have cradles for their infants, consisting of a leather bag, which is suspended by a strap to a cross beam in the hut. These cradles of the Mandans are not so elegant and beautifully worked as those which we saw among the Sioux and Assiniboins. The children of these Indians are subject to no kind of discipline whatever; they may do and say whatever they please, and nobody finds fault with them. Everything is done to excite a spirit of independence and self-will in the boys; if the mother speaks to one of them, he will very likely slap her face, or kick her, nay, sometimes he will do the same to his father, who says, coolly, bowing his head, this boy will one day become a famous warrior. The men sometimes treat their wives very brutally; and it has not unfrequently happened, that a woman, after such treatment, has left the hut and hanged herself on a tree. This lately happened in the case of an aged woman, whose grown-up son had ill-treated her. She was missed, and was afterwards found suspended from a tree. The women have nothing to indemnify them for their incessant and laborious work, not even good clothing, for this right of the fair sex in Europe is claimed among the Indians by the men. It is singular that these women, who are condemned constantly to work like slaves, refuse to do any work whatever if they marry a white man, and, the Whites being entirely in the power of the Indians, and the relations of their wives, they are obliged to submit to this. Sisters have great

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

Or, on the contrary: "The chain begins to rust," &c. &c. Though these people often manifest great energy of character, many have committed suicide on account of disappointments in love, or of wounded honour, of which Dr. Morse relates a remarkable instance, where an Indian killed himself because he was reproached with cowardice, after his mother had suffered death for him. Many travellers speak of the extraordinary memory of the Indians; several of them relate the entire history of their people in a continuous narrative.

The Mandans and Manitaries are proud, and have a high sense of honour. If a person expresses a wish to possess some article belonging to them, he generally receives it as a present, but a present of equal, or greater value, is always looked for in return. They estimate all their effects at a very high rate, ascribing to them an imaginary and far too great value; and a trifling thing is often paid for with one or two horses. Among the articles of great value is the skin of a white buffalo cow. Fifteen florins are paid for a small ermine skin; whereas, a wolf's skin may be purchased for a small quantity of tobacco. One or two horses are frequently given for a feather cap; a horse for 100 or 150 elks' teeth, or for a handful of dentalium shells. The men are much given to indolence, when they cannot pursue their chief avocations, hunting and war. In general, the Mandans and Manitaries are not dangerous, and, though there are many rude and savage men among them, they are, on the whole, well-disposed towards the Whites: the former, especially, manifest this, and have many good and trustworthy men among them. Some of them are addicted to thieving, especially the women and children; and it is said, that many of the Manitaries, when they meet the Whites in the prairie, though they do not kill them, as they used to do, generally plunder them.

They have always free access to the forts of the trading companies; and, as at Fort Clarke, there was no separate apartment for the Indians, we were molested by them, during the whole day, in every room; nay, they often took the place of the owners, which, during the severe cold in the winter time, was quite intolerable, as they stood in front of the fire, with their large buffalo robes, and kept the warmth from coming into the apartment. They require to be always regaled, which is generally done, and it was estimated that in one year they smoked 200 lbs. of tobacco at the expense of the Company. A few among them, indeed, manifested a much greater delicacy of feeling than the mass of them, and left the dining-room when the dinner-hour approached; but only a very small proportion possessed this correct sense of propriety, for the others generally came just at our dinner time; it is true they had but little meat in the winter season, and fared but badly. Disputes and quarrels are very rare among them; but duels are frequent; and revenge for blood is still exercised.

Many of them are particularly cleanly in their persons, and bathe daily, both in winter and summer; their hands, however, are often smeared with colours and fat, nay, sometimes the whole body is bedaubed. The women are, in general, less cleanly, particularly their hands,